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CHURCH OF ARMENIA
IN AMERICA

STATISTICS, DENOMINATIONAL HISTORY
DOCTRINE, AND ORGANIZATION

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GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....

Total expenditures during year.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

CHURCH OF ARMENIA IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of Armenia in America for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory.

All persons baptized in the church are considered members thereof.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	37	35	2		
Members, number.....	18,787	18,632	155	99.2	0.8
Average membership per church.....	508	532	78		
Membership by sex:					
Male.....	6,580	6,467	113	98.3	1.7
Female.....	6,447	6,405	42	99.3	.7
Sex not reported.....	5,760	5,760		100.0	
Males per 100 females.....	102.1	101.0	(?)		
Membership by age:					
Under 13 years.....	2,312	2,312		100.0	
13 years and over.....	10,047	9,892	155	98.5	1.5
Age not reported.....	6,428	6,428		100.0	
Percent under 13 years ²	18.7	18.9			
Church edifices, number.....	26	24	2		
Value—number reporting.....	24	22	2		
Amount reported.....	\$584,000	\$576,000	\$8,000	98.6	1.4
Constructed prior to 1936.....	\$524,000	\$516,000	\$8,000	98.5	1.5
Constructed, wholly or in part, in 1936.....	\$60,000	\$60,000		100.0	
Average value per church.....	\$24,333	\$26,182	\$4,000		
Debt—number reporting.....	13	13			
Amount reported.....	\$106,028	\$106,028		100.0	
Number reporting "no debt".....	10	8	2		
Parsonages, number.....	5	4	1		
Value—number reporting.....	4	3	1		
Amount reported.....	\$15,500	\$13,500	\$2,000	87.1	12.9
Expenditures:					
Churches reporting, number.....	31	30	1		
Amount reported.....	\$105,638	\$102,888	\$2,750	97.4	2.6
Pastors' salaries.....	\$32,221	\$30,921	\$1,300	96.0	4.0
All other salaries.....	\$16,057	\$15,557	\$500	96.9	3.1
Repairs and improvements.....	\$12,506	\$12,356	\$150	98.8	1.2
Payment on church debt, excluding interest.....	\$5,173	\$5,173		100.0	
All other current expenses, including interest.....	\$25,522	\$25,172	\$350	98.6	1.4
Local relief and charity, Red Cross, etc.....	\$3,333	\$3,183	\$150	95.5	4.5
Home missions.....	\$265	\$265		100.0	
Foreign missions.....	\$476	\$476		100.0	
To general headquarters for distribution.....	\$3,616	\$3,466	\$150	95.9	4.1
All other purposes.....	\$6,469	\$6,319	\$150	97.7	2.3
Average expenditure per church.....	\$3,408	\$3,430	\$2,750		
Sunday schools:					
Churches reporting, number.....	20	19	1		
Officers and teachers.....	126	124	2	98.4	1.6
Scholars.....	1,517	1,485	32	97.9	2.1
Weekday religious schools:					
Churches reporting, number.....	9	8	1		
Officers and teachers.....	52	49	3		
Scholars.....	995	957	38	96.2	3.8
Parochial schools:					
Churches reporting, number.....	8	8			
Officers and teachers.....	58	58			
Scholars.....	771	771		100.0	

¹ Percent not shown where base is less than 100.

² Ratio not shown where number of females is less than 100.

³ Based on membership with age classification reported.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Church of Armenia in America for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	37	29	34	73
Increase ¹ over preceding census:				
Number.....	8	-5	-39	
Percent ²				
Members, number.....	18,787	28,181	27,460	19,889
Increase ¹ over preceding census:				
Number.....	-9,394	731	7,561	
Percent.....	-33.3	2.7	38.0	
Average membership per church.....	508	972	807	272
Church edifices, number.....	26	18	10	3
Value—number reporting.....	24	17	10	3
Amount reported.....	\$584,000	\$476,000	\$142,500	\$38,000
Average value per church.....	\$24,333	\$28,000	\$14,250	\$12,667
Debt—number reporting.....	13	12	7	1
Amount reported.....	\$106,028	\$136,600	\$31,300	\$4,000
Parsonages, number.....	5			
Value—number reporting.....	4	5		1
Amount reported.....	\$15,500	\$43,500		\$2,500
Expenditures:				
Churches reporting, number.....	31	23	24	
Amount reported.....	\$105,638	\$114,793	\$32,440	
Pastors' salaries.....	\$32,221			
All other salaries.....	\$16,057			
Repairs and improvements.....	\$12,506	\$98,780	\$15,778	
Payment on church debt, excluding interest.....	\$5,173			
All other current expenses, including interest.....	\$25,522			
Local relief and charity, Red Cross, etc.....	\$3,333			
Home missions.....	\$265			
Foreign missions.....	\$476	\$9,444	\$4,421	
To general headquarters for distribution.....	\$3,616			
All other purposes.....	\$6,469			
Not classified.....		\$6,569	\$12,241	
Average expenditure per church.....	\$3,408	\$4,991	\$1,352	
Sunday schools:				
Churches reporting, number.....	20	13	6	4
Officers and teachers.....	126	57	17	9
Scholars.....	1,517	1,184	665	340

¹ A minus sign (—) denotes decrease.

² Percent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of Armenia in America by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the 4 census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females ¹	Churches re- porting	Officers and teachers	Scholars
United States.....	37	35	2	18,787	18,632	155	6,580	6,447	5,780	102.1	20	126	1,517
NEW ENGLAND:													
Massachusetts.....	7	7		6,462	6,462		2,733	3,379	350	80.9	4	34	359
Rhode Island.....	1	1		600	600		350	250		140.0	1	5	100
Connecticut.....	3	3		956	956		485	471		103.0	1	1	45
MIDDLE ATLANTIC:													
New York.....	6	6		2,288	2,288		763	625	900	122.1	3	19	116
New Jersey.....	3	3		558	558		329	229		143.7	2	8	80
Pennsylvania.....	2	2		1,230	1,230		650	580		112.1	2	16	220
EAST NORTH CENTRAL:													
Ohio.....	1	1		49	49		40	9					
Illinois.....	2	2		238	238		172	66					
Michigan.....	1	1		535	535		225	310		72.6	1	2	85
Wisconsin.....	3	3		674	674		407	267		152.4	2	12	130
SOUTH ATLANTIC:													
District of Columbia..	1	1		95	95		43	42	10				
Virginia.....	1	1		300	300				300				
PACIFIC:													
California.....	6	4	2	4,802	4,647	155	383	219	4,200	174.9	4	29	382

¹ Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent ¹ under 13
United States.....	37	29	34	73	18,787	28,181	27,450	19,889	2,312	10,047	6,428	18.7
NEW ENGLAND:												
Maine.....		1		4		269		318				
New Hampshire.....				4				465				
Massachusetts.....	7	3	11	29	6,462	4,786	9,285	6,960	965	5,119	378	15.9
Rhode Island.....	1	1	1	4	600	3,500	4,000	2,103		600		
Connecticut.....	3	2	1	3	956	1,100	112	579	385	571		40.3
MIDDLE ATLANTIC:												
New York.....	6	5	4	10	2,288	3,917	2,693	3,295	420	968	900	30.3
New Jersey.....	3				558				48	510		8.6
EAST NORTH CENTRAL:												
Illinois.....	2	3	3	5	238	2,678	245	1,446	30	208		12.6
Michigan.....	1	1	5	2	535	655	5,000	168	81	454		15.1
Wisconsin.....	3	2	3	3	674	570	165	164	289	405		39.9
PACIFIC:												
California.....	6	6	4	4	4,802	5,490	3,347	2,134	71	531	4,200	11.8
Other States.....	5	5	2	5	1,674	5,216	2,603	2,267	43	681	950	5.9

¹ Based on membership with age classification reported.² Includes: Pennsylvania, 2; Ohio, 1; District of Columbia, 1; and Virginia, 1.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	37	26	24	\$584,000	13	\$106,028	4	\$15,500
Massachusetts.....	7	5	3	113,000	2	12,700	1	(1)
New York.....	6	3	3	108,000	3	37,375	1	(1)
California.....	6	6	6	68,000	—	—	2	(1)
Other States.....	18	12	12	295,000	8	55,953	—	15,500

¹ Amount included in figures for "Other States," to avoid disclosing the statistics of any individual church.² Includes: Rhode Island, 1; Connecticut, 2; New Jersey, 2; Pennsylvania, 2; Illinois, 2; Michigan, 1; and Wisconsin, 2.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	37	31	\$105,638	\$32,221	\$18,057	\$12,506
Massachusetts.....	7	5	21,985	5,999	3,436	791
Connecticut.....	3	3	6,556	3,050	—	582
New York.....	6	6	23,790	4,190	3,000	3,900
New Jersey.....	3	3	7,412	2,259	1,416	811
Wisconsin.....	3	3	5,372	1,421	195	2,581
California.....	6	5	14,720	7,420	3,700	1,000
Other States.....	9	16	25,803	7,882	4,310	2,861

STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$5,173	\$25,522	\$3,333	\$265	\$476	\$3,616	\$6,469
Massachusetts.....	1,000	5,636	345	—	—	1,446	3,332
Connecticut.....	2,000	402	120	—	—	320	102
New York.....	800	10,340	240	—	250	290	980
New Jersey.....	453	968	103	190	26	60	1,126
Wisconsin.....	—	650	100	75	—	—	350
California.....	—	1,250	850	—	200	150	150
Other States.....	1,120	6,276	1,575	—	—	1,350	429

¹ Includes: Rhode Island, 1; Pennsylvania, 2; Illinois, 2; and Michigan, 1.

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

From general history the Armenians appear as a strong, vigorous, intellectual, and progressive people in Asia Minor, whose fame had spread throughout the civilized world long prior to the days of Caesar and the dawn of the Christian period. During the ministry of St. Paul, immediately after the ascension of the Lord, it is claimed that the Armenians were visited by Apostles Thaddeus and Bartholomew, who introduced Christianity among them early in the first century. The new faith spread throughout the land, and in 301 A. D. it was accepted by the King of Armenia, Tiridates the Great, by the evangelizing of St. Gregory the Illuminator, and thus the new faith became the state religion of Armenia. From that time on the Armenian race has persevered in its adherence to the Christian faith, and no persecution has been sufficient to alienate it. The Armenians were imbued with the fact that they were the very guardians of immortal truth and were to be ambassadors of the risen Lord for the salvation of man. The literature and art of Armenia reveal how strongly their lives were influenced by Christianity. During the early centuries of the Christian era an Armenian alphabet was developed, the Bible was translated into the vernacular of the people, as were also the great works of the fathers of the church and the Greek philosophers. They erected thousands of churches which exhibited the most beautiful forms of architectural design and testified to the religious devotion and spiritual aspirations of the people.

St. Gregory became the first bishop of the church which he had organized, and from him a regular succession of supreme patriarchs, who bear the title of "Catholicos," has come down without interruption to the present time. The residence of the Catholicos, which is at the same time the headquarters of the Armenian Church, is at Etchmiadzine, a famous monastery at the foot of Mount Ararat in Armenia, near the cathedral of the "Only Begotten" (Miadzine), which is one of the oldest Christian edifices in the world, founded and built by St. Gregory himself.

Until the time of the Fourth General Council, held at Chalcedon, 451 A. D., the Armenian Church was in full communion with all sections of the church. Owing to a conflict with the Persian king, who was seeking to force Mazdaism upon the people, the Armenian Church was not represented at that council and did not receive the report of its action for some time. When the report came, there was apparently some misunderstanding as to its meaning, and at a general synod held in 491 A. D., the decrees of the Council of Chalcedon were formally denounced, although the general doctrine of the Armenian Church continued to be in substantial accord with that of the Greek Church. As a result of a bitter controversy with the Greek Church over this matter, in which misrepresentation and misunderstanding played a large part, the Armenian Church took no part in subsequent general councils but maintained its independence under its own autocephalous hierarchy.

The establishment of the Ottoman Empire and the adoption by the Turks of the principle of the absolute identity of church and state, so that the ecclesiastics of the different Christian churches became also the civil heads of Christian communities, resulted in emphasizing the separation between the churches and in intensifying national and churchly loyalty. As certain sections of the Ottoman Empire acquired independence, the Armenians developed a desire for similar freedom, and, at the Congress of Berlin, in 1878, presented a plea for Armenian autonomy, emphasizing it in the claim of their national church upon the sympathy of Christendom. This effort was unsuccessful; nevertheless it aroused the suspicion of the Turkish Government, and, after some years of general disturbance, successive outbreaks occurred in the years 1894-96, in which thousands of Armenians lost their lives.

For many years, as a result largely of the influence of schools established by Americans, the attention of the people had been turned to the United States, and a number of young men had come to this country, chiefly for education. With

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1928, has been revised by the Right Reverend Maimpre Calafayan, acting primate, Church of Armenia in America, and approved by him in its present form.

the increase of political disturbances and the disappointment of political hopes, others followed until there were several large communities of Armenians. Some of these had belonged to the Protestant Armenian Church, and, on coming to America, identified themselves with either the Congregational or Presbyterian denominations. The greater number, however, especially as the immigration grew, belonged to the national church and felt the need of special services.

In 1889 Rev. Hovsep Sarajian, a bishop from Constantinople, was sent to minister to a few hundred Armenians, most of them living in the State of Massachusetts; and in 1891 a church was built in Worcester, Mass., which was, until recently, the headquarters of the Armenian Church in the United States. The great increase of Armenian immigrants made it necessary for him to have several assistants, and the still greater influx of Armenians during and after the outbreaks in 1894 and later, induced the Catholicos to raise the United States to a missionary diocese, Father Sarajian being consecrated as first bishop. Since then the Armenians have increased so rapidly, in both the United States and Canada, that the Catholicos found it necessary in 1902 to grant a special constitution, and in 1903 to invest the bishop with archiepiscopal authority. The mission was then reorganized and divided into pastorates—the nuclei of future dioceses—over each of which a pastor in priest's orders was appointed. All places outside these pastorates are regarded as mission stations under the direct management of the archbishop, who either visits them or sends missionaries to them from time to time.

Pending the building of churches, arrangements have frequently been made with the rectors of Episcopal churches for weekly services, to be conducted by Armenian pastors for their congregations. In other places halls have been rented and fitted up as churches, and regular weekly services have been conducted in them. Besides these regular weekly services, the pastors have bi-weekly, monthly, or quarterly services in different places, while occasional services, such as baptisms, marriages, and other devotional exercises, are frequently conducted in private houses.

On the outbreak of the World War the Turkish Government allied itself with Germany and asked the aid of the Armenians for the Central Powers, promising to establish them in their homeland under their own government in return for that aid. Only those in Turkish Armenia were able to respond, since those under Russian rule were already in the war on the other side. Claiming that Armenia was helping the Allies, Turkey annulled the constitution granted in 1862 to Turkish Armenia and began a policy of extermination which continued until 1918. During this time 1,500,000 were slain and 250,000 more were driven into the Arabian desert to starve or perish. The atrocities committed by governmental orders aroused great indignation in this country, and the Near East Relief was organized to care for the refugees.

Prior to this war practically every Armenian in the United States had some one in Turkey dependent upon him, and large sums of money were sent annually for the relief of these dependent persons. In most cases the money was sent through the State Department at Washington and was distributed by the United States consuls, the American missionaries, or other persons known to the Government. Under war conditions and afterwards many of these channels were closed though the need for relief grew constantly greater as persecutions increased.

In September 1922, Smyrna was sacked and burned. The major portion of the entire Christian population of Asia Minor was packed into Smyrna and the ships of Smyrna Harbor, and the city was filled to overflowing with frightened humanity—about 700,000 all told. After a reign of terror for several days a fire was started which wiped out two-thirds of the town, including the Armenian, Greek, and French quarters. In this debacle 100,000 people were massacred and 160,000 able-bodied men were torn from their families and deported into the interior never to be seen again. The American Relief Committee, the Near East Relief, and the United States Navy succeeded in rescuing 300,000 persons. The Greek Government did all in its power to help in the work and opened wide its doors to take the homeless in. During the series of persecutions culminating at Smyrna more than 1,150,000 refugees were driven from their homes and belongings and expelled from the land on which they had lived for centuries, to find what haven they could in Greece and on the islands of the Aegean.

As soon as the disaster at Smyrna became known to the American public the United States rang with the desire to be of service. As always in such an emergency, there was a great overlapping and duplication on the part of those wishing to aid, and in consequence the Red Cross stepped in and offered to take charge of the situation. In the more than 9 months that it remained in the field the Red Cross fed an average of 600,000 refugees per month and expended \$3,000,000. The

Near East Relief was assigned to Asiatic territory, yet it did much for the child refugees in Greece, and the Greek Government strained every resource to deal with the situation. The medical work was carried on by the American Women's Hospitals, and other agencies like the Young Men's Christian Association, the Young Women's Christian Association, and the American Collegiate Institute of Smyrna gave much assistance.

The pages of history, perhaps, do not record a more courageous and valorous people than the Armenians nor one with a more tragic fate. In the eddy of the great contending forces of the East and the West, from a once powerful nation of some 30,000,000 souls in early times, it has been reduced to 1,000,000 in the Republic of Erivan, under the suzerainty of the Union of Soviet Republics. Here the Armenian Church still has its headquarters and is allowed some measure of freedom. Besides the Armenians in Erivan—the historic home of the race—there is a scattered remnant permanently settled in Russia, western Europe, and the New World, and others, perhaps another million altogether, existing under conditions of exile in the Near East, Syria, and Greece. All the others have perished, a sacrifice to religious persecution and the passions of war.

DOCTRINE

The doctrinal system of the Armenian Church is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son as well as from the Father. It has also a longer creed peculiar to itself, and accepts the canons of the first three General Councils of the Primitive Church, held at Nicea, Constantinople, and Ephesus, as well as the writings of the recognized fathers of the church of the period of those councils. While it has "not adopted the formula of the Council of Chalcedon with respect to the two natures of Christ," it is "explicit in teaching that Christ was perfect God and perfect man." The authorized version of the Scriptures is the translation made early in the fifth century (432 A. D.) by the Catholicos St. Sahak and St. Mesrob and other fathers of the Armenian Church. In both the interpretation of the Bible and ecclesiastical ordinances the tradition of the church is regarded as of paramount importance. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally 8 days after birth, and is followed immediately by the sacrament of confirmation, which is administered by anointing with the chrism, or sacred oil, and by laying on of the hands of the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant.

Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no specific sins to confess, and to obtain individual absolution, before he can receive the Holy Communion.

Prayers for the dead are offered without any definite teaching as to the intermediate state. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not taught as a part of the creed.

ORGANIZATION

The government of the Armenian Church is democratic, inasmuch as every officer of the church, from the lowest to the highest, is chosen by the people. It is at the same time strictly hierarchical, inasmuch as every minister has to be ordained by a bishop who can trace his own commission to the Apostles through bishops in apostolic succession. No bishop may ordain a man to the diaconate or priesthood before the members of the church at which he is to officiate have given their consent, and the objection of the humblest member of such a congregation must be taken into consideration. Similarly, a candidate for the episcopate must be duly elected by representatives of the whole diocese, each church or congregation having one or more votes according to the number of parishioners, and he must be furnished with proper credentials from the diocesan synod before he can be consecrated by the Catholicos in Etchmiadzine. According to a late ruling of the Catholicos, women may vote in affairs of the parish churches, though they are not eligible for the higher orders of the church. There are, however, in some places deaconesses who are equal in rank with deacons, and who, besides devoting themselves to general works of mercy and of education, are allowed to take a limited part in the public services of the church and to assist the priest in performing the liturgy. But this institution has not found general favor with the Armenians, and in all other places where women are engaged in works of mercy they do not take prominent part in the public services of the church, nor are they invested with any sacerdotal orders.

The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world. He is elected by both lay and ecclesiastical representatives of all the Armenian dioceses and once was subject to approval by the Czar of Russia. It is his exclusive privilege to consecrate bishops and to bless the chrism, or sacred oil, used for baptism, confirmation, ordination, and other rites.

Next in rank come the patriarchs of Jerusalem and Constantinople, the titular Catholicos of Sis, and the titular Catholicos of Agthamar, each with archiepiscopal jurisdiction, archbishops of other provinces, and bishops of dioceses. The patriarchs are elected by their synods and were formerly subject to approval by the Sultan. There are altogether 80 dioceses in Turkey and Transcaucasia and 4 missionary dioceses in Persia, India, Europe, and America. Many of the dioceses in Turkey are vacant and are governed by vicars general in priests' orders.

Although the government of the church is under the general supervision of the Catholicos, and in certain cases of ecclesiastical ordinances and discipline his decision is indispensable, each province is allowed to have a constitution of its own suited to its special needs, provided that such constitution has been previously ratified by the Catholicos. Thus, in Russia a code of laws known as the "Palajenia" was in use from 1836 to the recent revolution, and in Turkey the constitution of 1861 is in force; while a constitution, drawn up at a general convention of representatives of all the Armenians in the United States, was duly ratified by the Catholicos in 1902 for the government of the church in this country.

The Armenian clergy in the United States includes the following grades: Archbishop, resident pastors, missionary priests, and deacons. Missionary priests and deacons hold no fixed appointments, but assist the archbishop generally in supplying, so far as possible, the needs of the numerous mission stations. In each place a committee, or an agent, is appointed who is responsible for bringing to the notice of the church authorities any matter requiring their attention and for raising the funds necessary for carrying on the work of the church.

The principal divine service is the Holy Sacrifice, or Mass, which is generally celebrated on Sundays and feast days and is conducted with as much ritual solemnity as possible. On week days all churches hold public services, including hymns, psalms, and selections of Scripture, both morning and evening, and sometimes at noon and at midnight. In this way practically the whole Bible is read in public at least once a year, while certain portions of it, such as the Gospels and the Psalms, are read more often. The services of the church are held wholly in the classical Armenian language, the grammatical construction of which varies considerably from the modern colloquial dialect. The vocabularies, however, are very similar, so that most educated Armenians can follow the services easily.

The Armenians, like other Orientals, used the ancient Julian calendar, which, in the present century, is 13 days behind the new, or Gregorian calendar; but, since November 13, 1925, by a special bull of the Catholicos, they have used the Gregorian calendar.

WORK

Wherever Armenians have church edifices of their own, and in a few other places, efforts are made to teach the children their native tongue, so as to make the services of the church and the teaching in the Sunday schools intelligible to them, and to instruct them in the language, history, and literature of their race. The schools are held in the halls or rooms of their churches or in the rooms rented for religious and social work, and the teaching is absolutely gratuitous. There are also a number of libraries in different places, well supplied with the works of standard Armenian authors and with Armenian newspapers and periodicals, in order to offer the readers an opportunity to study their national literature and history. Frequently, in connection with the libraries, courses of lectures on various educational and scientific subjects are given in the Armenian language or in English, a small fee being charged. The current expenses are small, as the books are mostly presents, kept generally in the parish hall or in whatever other place is rented for church services.

Numerous educational societies exist which before the World War contributed to the support of Armenian schools in Turkey. It is claimed that there is an Armenian educational society named for each place in Armenia from which enough Armenians have come to this country to support a school in their native place, but the activities of these have all been temporarily suspended since the outbreak of the World War.



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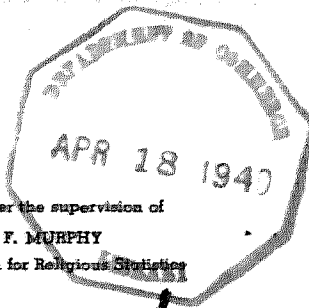
CENSUS OF RELIGIOUS BODIES
1936

BULLETIN NO. 21

THE VOLUNTEERS OF AMERICA

STATISTICS, HISTORY, DOCTRINE
AND ORGANIZATION

Prepared under the supervision of
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GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....

Total expenditures during year.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

THE VOLUNTEERS OF AMERICA

STATISTICS

The data given for 1936 represent 72 active organizations of The Volunteers of America, all reported as being in urban territory.

The local station, or post, is the statistical unit in the report of this denomination, and the membership includes those who are active in the service as officers and workers, as well as those who, being in accord with the aims, teachings, and doctrines of the society, regularly attend the meetings and observe the sacraments at Volunteer missions and contribute to the support of the work.

Comparative data, 1906-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of The Volunteers of America for the census years 1936, 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Stations (local organizations), number.....	72	133	97	65
Increase ¹ over preceding census:				
Number.....	-61	36	32	-----
Percent.....	-45.9	(²)	(²)	-----
Members, number.....	7,923	28,756	10,204	2,194
Increase ¹ over preceding census:				
Number.....	-20,833	18,552	8,010	-----
Percent.....	-72.4	181.8	365.1	-----
Average membership per station.....	110	216	105	34
Station buildings, number.....	33	27	16	10
Value—number reporting.....	27	25	13	10
Amount reported.....	\$435,005	\$573,809	\$226,950	\$83,521
Average value per station.....	\$16,111	\$22,952	\$17,458	\$8,352
Debt—number reporting.....	16	16	9	6
Amount reported.....	\$67,832	\$154,476	\$93,516	\$40,621
Officers' quarters, number.....	13	-----	-----	-----
Value—number reporting.....	7	-----	-----	-----
Amount reported.....	\$52,237	-----	-----	-----
Expenditures:				
Stations reporting, number.....	67	102	67	-----
Amount reported.....	\$418,553	\$728,612	\$232,010	-----
Commissioned officers' salaries.....	\$65,275	\$321,754	\$134,256	-----
All other salaries.....	\$44,636			
Repairs and improvements.....	\$11,185			
Payment on station debt, excluding interest.....	\$7,894			
All other current expenses, including interest.....	\$103,465	\$215,003	\$97,754	-----
Local relief and charity, Red Cross, etc.....	\$157,886			
Home missions.....	\$3,851			
Foreign missions.....	\$20			
To general headquarters for distribution.....	\$6,455	\$191,855	\$3,463	-----
All other purposes.....	\$17,886			
Not classified.....	-----	-----	-----	-----
Average expenditure per station.....	\$6,247	\$7,143	\$3,463	-----
Sunday schools:				
Stations reporting, number.....	51	80	26	36
Officers and teachers.....	414	761	128	223
Scholars.....	4,292	9,942	1,483	1,730

¹ A minus sign (-) denotes decrease.

² Percent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for The Volunteers of America by States. Table 2 gives for each State for 1936 the number and membership of the stations, membership classified by sex, and data for Sunday schools. Table 3 gives for selected States the number and membership of the stations for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 4 shows the value of station buildings and the amount of debt on such property for 1936. Table 5 presents, for 1936, the station expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual station, separate presentation in tables 4 and 5 is limited to those States in which three or more stations reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF STATIONS, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of stations	Number of members	MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
			Male	Female	Sex not reported	Males per 100 females ¹	Stations reporting	Officers and teachers	Scholars
United States.....	72	7,923	3,341	2,949	1,633	113.3	51	414	4,292
NEW ENGLAND:									
Maine.....	1	31	18	13	—	—	1	13	62
Massachusetts.....	4	503	3	6	494	—	2	10	96
Rhode Island.....	1	36	—	—	36	—	—	—	—
MIDDLE ATLANTIC:									
New York.....	8	890	331	159	400	208.2	6	49	492
New Jersey.....	7	474	222	252	—	88.1	7	63	533
Pennsylvania.....	5	611	267	344	—	77.6	5	50	573
EAST NORTH CENTRAL:									
Ohio.....	7	362	219	143	—	153.1	6	53	769
Indiana.....	2	130	6	4	120	—	1	7	56
Illinois.....	4	515	194	321	—	60.4	4	25	338
Michigan.....	3	440	315	125	—	252.0	2	14	173
Wisconsin.....	2	55	26	29	—	—	2	18	117
WEST NORTH CENTRAL:									
Minnesota.....	1	144	63	81	—	—	1	10	150
Iowa.....	1	40	—	—	40	—	—	—	—
Missouri.....	1	450	375	75	—	—	—	—	—
North Dakota.....	1	126	26	100	—	28.0	1	8	123
South Dakota.....	1	213	125	88	—	—	—	—	—
Nebraska.....	1	60	36	24	—	—	—	—	—
SOUTH ATLANTIC:									
Delaware.....	1	56	20	36	—	—	1	6	47
District of Columbia.....	1	225	—	—	225	—	—	—	—
Virginia.....	2	64	—	—	64	—	1	7	25
West Virginia.....	1	200	—	—	200	—	—	—	—
Florida.....	1	26	—	—	26	—	1	6	20
EAST SOUTH CENTRAL:									
Kentucky.....	1	1,056	489	567	—	86.2	1	10	118
Tennessee.....	2	105	33	72	—	—	2	8	94
WEST SOUTH CENTRAL:									
Texas.....	1	75	40	35	—	—	—	—	—
MOUNTAIN:									
Montana.....	1	14	7	7	—	—	1	4	13
Colorado.....	1	35	17	18	—	—	1	9	70
PACIFIC:									
Washington.....	4	295	184	83	28	—	1	13	176
Oregon.....	1	225	75	150	—	50.0	1	11	90
California.....	5	467	250	217	—	115.2	3	20	157

¹ Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF STATIONS, 1906 TO 1936. AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more stations in either 1906, 1926, 1916, or 1906.]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF STATIONS				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 ¹
United States.....	72	133	97	65	7,923	28,756	10,204	2,194	1,092	4,631	2,200	19.1
NEW ENGLAND:												
Massachusetts.....	4	4	3	3	503	297	154	66			503	
MIDDLE ATLANTIC:												
New York.....	8	14	11	7	890	1,900	1,153	298	53	437	400	10.8
New Jersey.....	7	7	6	3	474	1,243	373	273	54	188	232	22.3
Pennsylvania.....	5	9	8	7	611	1,749	506	133	113	261	297	38.0
EAST NORTH CENTRAL:												
Ohio.....	7	9	6	5	362	3,398	650	135	38	222	162	14.6
Indiana.....	2	8	3	3	130	1,301	134	124		130		
Illinois.....	4	10	5	7	515	1,228	1,112	214	175	340		31.0
Michigan.....	3	7	1	3	440	658	19	60	193	247		43.9
WEST NORTH CENTRAL:												
Minnesota.....	1	4	1	2	144	350	50	200		144		
Iowa.....	1	1	3	2	40	78	388	14			40	
Nebraska.....	1	1	2	3	60	160	227	70	20	40		
Kansas.....		3	2			1,050	710					
SOUTH ATLANTIC:												
Georgia.....		3	1			646	39					
EAST SOUTH CENTRAL:												
Tennessee.....	2	3	3		105	341	590		24	31		22.9
Alabama.....		1	3			38	155					
WEST SOUTH CENTRAL:												
Louisiana.....		4	2			1,060	653					
Texas.....	1	8	1		75	781	112			75		
PACIFIC:												
Washington.....	4	4	6	4	295	2,296	461	260		211	84	
California.....	5	11	5	4	467	2,601	594	112	10	457		2.1
Other States.....	17	22	25	12	2,812	7,551	2,177	235	412	1,858	542	18.1

¹ Based on membership with age classification reported; not shown where base is less than 100.² Includes 2 stations each in the States of Wisconsin and Virginia; and 1 in each of the following—Maine, Rhode Island, Missouri, North Dakota, South Dakota, Delaware, West Virginia, Florida, Kentucky, Montana, Colorado, and Oregon, and the District of Columbia.

TABLE 4.—VALUE OF STATION BUILDINGS AND AMOUNT OF DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more stations reporting value of buildings]

STATE	Total number of stations	Number of station buildings	VALUE OF STATION BUILDINGS		DEBT ON STATION BUILDINGS	
			Stations reporting	Amount	Stations reporting	Amount
United States.....	72	33	27	\$435,005	16	\$27,832
New York.....	8	6	4	55,500	3	14,000
Other States.....	64	27	23	379,505	13	53,832

¹ Includes 2 stations in each of the following States—New Jersey, Ohio, Illinois, Washington, and California; and 1 in each of the following—Massachusetts, Pennsylvania, Indiana, Wisconsin, Minnesota, South Dakota, Nebraska, Florida, Kentucky, Tennessee, Texas, and Oregon, and the District of Columbia.

TABLE 5.—STATION EXPENDITURES BY STATES, 1936

(Separate presentation is limited to States having 3 or more stations reporting)

GEOGRAPHIC DIVISION AND STATE	Total number of stations	EXPENDITURES				
		Stations reporting	Total amount	Commissioned officers' salaries	All other salaries	Repairs and improvements
United States.....	72	67	\$418,553	\$65,275	\$44,636	\$11,185
NEW ENGLAND:						
Massachusetts.....	4	4	4,363	3,157	307	-----
MIDDLE ATLANTIC:						
New York.....	8	8	26,586	7,951	3,163	1,460
New Jersey.....	7	7	23,989	3,589	2,776	483
Pennsylvania.....	5	4	19,104	3,430	675	2
EAST NORTH CENTRAL:						
Ohio.....	7	7	63,601	7,009	4,967	931
Illinois.....	4	4	35,618	2,586	473	607
PACIFIC:						
Washington.....	4	4	17,647	4,860	468	390
California.....	5	4	20,837	7,521	654	233
Other States.....	28	25	206,808	25,172	31,153	7,079

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on station debt, excluding interest	All other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$7,894	\$103,465	\$157,888	\$3,851	\$20	\$8,455	\$17,586
NEW ENGLAND:							
Massachusetts.....	-----	-----	899	-----	-----	-----	-----
MIDDLE ATLANTIC:							
New York.....	560	5,388	4,871	308	-----	921	1,964
New Jersey.....	1,658	3,692	8,199	328	-----	1,146	2,118
Pennsylvania.....	-----	1,189	10,599	784	-----	543	1,882
EAST NORTH CENTRAL:							
Ohio.....	180	8,149	40,649	232	-----	513	971
Illinois.....	360	11,759	18,947	48	20	206	612
PACIFIC:							
Washington.....	-----	5,945	4,602	180	-----	1,054	148
California.....	290	7,179	4,156	201	-----	468	135
Other States.....	4,846	60,164	64,964	1,770	-----	1,604	10,056

¹ Includes 2 stations in each of the following States—Indiana, Michigan, Wisconsin, and Tennessee; and 1 in each of the following—Maine, Rhode Island, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Delaware, Virginia, West Virginia, Florida, Kentucky, Montana, Colorado, and Oregon, and the District of Columbia.

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

General and Mrs. Ballington Booth, in the spring of 1896, after having accomplished an evangelistic and benevolent work of national proportions, were persuaded, by friends who had witnessed their former success, to organize a Christian and benevolent movement that should be American in its principle and conduct, with its governing officers and headquarters in this country.

In response to this ever-growing call, General and Mrs. Booth held their first public meetings in March of that year, and almost immediately the new society, under the name of The Volunteers of America, became active in many parts of the country. Subsequently, in November 1896, the organization was incorporated under the laws of the State of New York.

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been encouraged to unite with churches of their preference, so that a large growth in membership has neither been expected nor realized.

Those who have felt the call to engage in the work have been stimulated and trained to carry to others the redemptive message they have themselves received. The Volunteers of America have continually endeavored to work along lines that do not conflict with any other religious society.

DOCTRINE

In doctrine The Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a book of rules, known as The Volunteer Manual, issued by order of the grand field council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one supreme, triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Ghost gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace and, except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

ORGANIZATION

The government of The Volunteers of America is democratic. The term, "military," appearing in the manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the grand field council, which is composed of the officers of, or above, the rank of major. This council elects the directors, nine in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander in chief, or general, is elected for a term of 5 years. The officials forming his cabinet or staff are the national commander whose title is brigadier general; the executive secretary, field secretary, and secretary of audit

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Col. James W. Merrill, field secretary, The Volunteers of America, New York City, and approved by him in its present form.

and property, each with the title of colonel; the secretary for social welfare; and the regional officers. The departments or regional areas are usually under the command of an officer of the rank of colonel. They comprise 2 or more districts, each under the command of a regional officer, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to the membership of a post in point of numbers. The commissions are issued by the commander in chief and countersigned by the head of the division and the secretary of the field department.

WORK

The mission of The Volunteers of America, as announced at its inauguration, is evangelical—carrying the gospel of good will and good living to unchurched people. At the Volunteer mission meetings, however, it has been found that many in attendance are needy, often requiring immediate help. It has, therefore, proved essential that provision be made to aid such, and in pursuance of this desire a number of welfare undertakings have been launched and carried on.

These benefactions are many; among them the care of underprivileged city children. Day nurseries and kindergartens, summer outings for city children and their mothers, prove a godsend to many hundreds. There are maternity homes for unfortunate girls and emergency shelters for transient and homeless men; food depots are established and, in some cases, breadlines. Sick and injured persons among the needy and unemployed are given hospital and dispensary treatment; thousands of pairs of shoes and garments are given children who otherwise could not attend school. At Christmas time many thousands of families are provided dinners, the food being sent to their own homes.

Health camps are established at a number of centers where many hundreds of children receive from 10 to 20 days of real country life. All enjoy the fresh air and child sports; in most cases they have good bathing beaches. In many camps the mothers accompany their children, the camp houses being of the small bungalow type—one family to each cottage. Invariably the child here makes marked improvement in health and weight.

Orphan and neglected children find all-year-round homes with The Volunteers of America. These homes are homelike in appointments and usually established amid rural surroundings. All children of school age are required to attend the public schools.

In a number of cities "Theodora Homes" are maintained for widowed mothers and their little ones. Here the family is kept together and the children are cared for by the home staff while the mother earns a livelihood. After her day's employment she returns to the Home where the children await her, and thus they spend a major part of their time with the mother.

Homes for young women are operating in a number of cities, each aiming to help the girl, who, thrown upon her own resources, is in need of a temporary home. The girl without money, work, or friends, is received and cared for amid cheerful surroundings while securing a position. Many of these girls are talented, capable executives of the white-collar class; others, equally worthy, are willing and anxious for work in factory or store.

Prison work is maintained among State and Federal institutions. This is known as the Volunteer Prison League and is under the direction of Mrs. Ballington Booth, the founder. Prisoners are visited and meetings held for their benefit in the chapels, always in cooperation with the chaplains. Prisoners are encouraged to observe the rules and discipline of the prison, and urged to prepare for lives of usefulness when they shall again take their places in society.